

THE FIELD AFAR

DEVOTED TO THE INTEREST OF CATHOLIC MISSIONS

"DILIGENTIBUS DEUM, OMNIA COOPERANTUR
IN BONUM." Rom. viii. 28.



"TO THOSE WHO LOVE GOD, ALL THINGS
WORK TOGETHER FOR GOOD."

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THE FIELD AFAR is a diocesan mission organ, published bi-monthly, with the approval of the Most Rev. Archbishop of Boston. It aims to arouse and strengthen interest in the world-wide apostolate.

The Subscription Price is fifty cents a year in advance. New subscriptions may begin at any time during the year. Payment for **The Field Afar**, when sent by mail, may be by Postoffice Money Order, Express Money Order, Checks or Registered Letter. Payment to strangers, unless to a duly authorized canvasser, is at the subscriber's risk.

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Always give the name of the Postoffice to which you wish to have your paper sent.

Letters should be addressed and orders made payable to Rev. James Anthony Walsh, 62 Union Park St., Boston, Mass.

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THE venerable prelate, to whom the "FIELD AFAR" can trace its inspiration, is no more. A true and constant friend of the missions has gone to his reward and we ask for him the prayers of all our readers. The missionaries who learn the news of our loss will not delay, we know, to secure for him the prayers of their flocks and to offer for him the fruits of their suffrages and of their untiring service.

* *

WE respectfully ask missionaries who send us separate manuscripts to sign the same, also to label all photographs and sign these too. As our mission correspondence is constantly increasing we beg the indulgence of our apostolic brothers in the wilderness. Their letters will be acknowledged either directly or through the columns of the **FIELD AFAR**, copies of which are being gradually sent to all the missionaries now on our list of correspondents.

* *

A YOUNG priest stationed until recently in French Indo-China, who departed from Paris two years ago, writes to say that he has been obliged to leave his mission and take up new duties in Siam. His transfer is due to the new law of France, which, had he remained where he was, would have compelled him to enter the army for

an extra year of service. "Who would have thought," he writes, "that they would make their hatred an article of export?"

* *

NEW friends for the "**FIELD AFAR**" are appearing daily and the list of subscribers is steadily growing. No editor is ever satisfied with the number of his readers and we are far from such a condition of mind, yet we are grateful for the kind response already given and for the unfailing and numerous words of appreciation which have come from readers at home and abroad.

We will gladly welcome complimentary subscriptions to be applied either to our poor missionaries, for their comfort; or to different classes of Catholics in this country for their instruction.

When the mission effort of the Catholic Church is realized in this country, we are confident that the world will see in America a people second to none in the sublime work of "renewing the face of the earth."

* *

COPIES of our last issue were sent to Catholic school teachers, lawyers, physicians, nurses and other classes of men and women, who in our estimation could influence many in favor of our work. The list was limited of course, and we will gladly forward sample copies to any whose names we have not received.

In the meantime it will please our readers to know that the appeal was not in vain. Several school teachers replied immediately, a lawyer requested the legal title of the Society for the Propagation of the Faith, a physician called to become a Perpetual Member, and a nurse, a convert to the faith, asked for further information, expressing a desire to co-operate in this work for souls.

An association of teachers in a neighboring State has agreed, we understand, to take a special interest in the "**FIELD AFAR**," and to help widen its circle of readers.

* *

IN looking over our exchanges we have been impressed with a notable lack of attention to the missionary life of the Church. An occasional allusion to the old Padres, or to Robert Louis Stevenson's estimate of Fr. Damien, the appearance in Europe of a priest in Chinese costume, a few other items mostly of a sensational character and from the secular papers, are about the only evidences which many Catholic papers have given, at

least during the past eight months, of interest in the world of Catholic missions. It is true that all our publications are ever ready to speak of the glorious work of the Church, of her spread throughout the world and of her heroic missionaries, but the telling facts and figures which can be had readily enough to-day are wanting in too many editorial sanctums and Catholic readers are thus deprived of an influence for good while the missions suffer the lack of the co-operation which otherwise they would receive.

This criticism does not, we are thankful to say, apply to all our exchanges and we believe that the absence of Catholic mission notes is due to thoughtlessness and to the preoccupation of home interests, rather than to any nationalistic and selfish tendencies, but with all our home needs today, we cannot forget that we are part of the Church universal, which depends upon us as well as upon other people for its development.

* *

A SCHOOL-TEACHER from Cincinnati writes concerning the new magazine "*Anthropos*" that while it seems just the thing for a teacher, "It is to be regretted that it is not printed in English, since Catholics in the United States could then have something to put in the hands of instructors who know little or nothing of what Catholic missionaries have done along the lines of broadest education."

"*Anthropos*" which is published in Austria, appears, it is true, in only one edition, but each article is written in the language of the contributor, German, English, French, Italian, Spanish, etc., as the case may be. This magazine is bound to do much good. It is already in the Boston Public Library, whose officials have welcomed it as a notable addition to their reference tables. On such subjects as Anthropology, Ethnology and Philology, the Catholic missionary, whose light has been hidden too long, must by the nature of his calling be the highest possible authority. He lives among the people and remains close to them, as a rule, during long years.

"*Anthropos*" should be made known to every higher educational institution and some of our readers are in a position to spread the knowledge of this valuable contribution to science. The Editor will gladly answer any further inquiries about this excellent publication.

* *

Interest in foreign missions will not interfere with our duty to home charities, above all to our own parish obligations.

ARCHBISHOP WILLIAMS.

THE American readers of the FIELD AFAR are already aware of the loss which this Archdiocese has sustained in the death of the venerable prelate who, for forty-one years, has presided over the See of Boston. Our missionaries will doubtless learn the sad news for the first time through these columns. Those who followed the series of events during the last days of Archbishop Williams's life and until his body was placed in the crypt of the Cathedral, know that in the history of New England, no similar evidence of silent faith, no deeper grief and no more unfeigned admiration from all classes of people has ever been witnessed.

The press of the city—and of the country—secular papers, which, even in these days of toleration are occasionally disposed to grudge the Church her place and to question her motives, set no restraint on the eulogies of this "great and good man," who had spent 85 years in the city of his birth and had come to be looked upon as its most important citizen.

The Daily Advertiser, commenting editorially on his death said:

"The Catholics of Boston and of New England are bowed down in grief at the passing away from this life of their venerated and beloved Chief Pastor, and their non-Catholic neighbors and friends join, with sincere sympathy, in mourning the loss of so great and good a man to the citizenship of Boston. The death of Archbishop Williams leaves a void in our community and in the heart of Catholic Boston that will be long and keenly felt.

"Eighty-five years of blameless, modest and holy life in this his native city, sixty-two years consecrated to the duties of his sacred ministry, forty-one years of wise, prudent and able administration as bishop and archbishop of Boston, during the growing and formative period of Catholicism in these parts, have given him a place in the history of the Church in New England altogether unique.

"Such a life of absolute disinterestedness, wholly and unreservedly consecrated to duty and devoted to the service of his fellow men, stands out as a beacon light in these days of sordid selfishness and worldly ambitions. It is pretty well known that it was a life of almost apostolic simplicity, and that while millions of trust funds passed through his hands he dies leaving practically nothing of worldly goods, but a rich example of a holy, consecrated life."

The Boston Herald referred to "his devout faith, his patient carrying of burdens and his serenity in the face of misunderstanding and attack." It summarized his episcopate as follows:

"He has seen a marvellous change in the numerical strength, financial resources and institutional development of the ancient church in a section of the country once dominated and almost monopolized by the most Protestant of Protestants. He has so defended his own convictions and so shepherded his flock that both he and those

whom he has served as chief pastor are now respected by their earlier critics and opponents, and are now looked upon as a conservative, much needed force at a time of flux and of peril in church and in state, and so far reaching and impressive has been his pacific example, his irenic spirit, his combination of sweetness and light with loyalty to the faith and the church which

istration, ambitions of office, and the inevitable friction of responsibility and power that are used, rob the ecclesiastic, whether of high or low rank, of the religious ideal, of the atmosphere of saintliness, of the aroma of goodness, and convert him into a mechanician, admired for his executive skill, promoted because of his efficiency in securing results, and the cause of delight to the statistician for the percentage of gain shown in his parish or diocese. Archbishop Williams was the saint he seemed to be. His face was a faithful index of the inner man. He ruled by love, and was loved."

The Boston Evening Transcript, which, like the two papers already quoted, is purely secular and by no means pro-Catholic in the coloring of its editorials, said:

"The death of Archbishop Williams was in harmony with his life. It was a passing, beautiful in its peace, its serenity and its faith. It ended a life that was not merely remarkable for its devotion to high ideals, but was the incarnation of them.

"Like most exceptional men of his type, he was a man of great humility, employing that term in its highest and most Christian sense. Pride and vain-glory were defects of character of which he never gave the slightest manifestation. In him gentleness and strength were admirably blended, and they went to the hearts and the conduct of men with a power that such a combination never fails to exert. That his church and his people loved him is not strange, but such a life cannot be monopolized by even its most intimate associations. He was a wise and strong pillar of his faith in this city and this country, but his influence upon good citizenship was greater than can be measured. His standards of right were clear and strong and he was loyal to them to the uttermost. Though his particular field was broad and exacting enough to engross the energies of even a vigorous life and almost tireless service, his sympathies were stirred and his help was enlisted in any movement that he believed to be for the benefit of the city and people of Boston. . . . To the last he exerted a benignant influence, though he realized that at any time his work here must cease, and for that inevitable event he had made careful preparation. Boston mourns sincerely the loss of one of her most distinguished and loyal sons."

The obsequies were the natural outburst of a sincere and universal grief which found its fitting expression in the solemn ritual of the Church, and stirred to its depths the feeling of the entire city. Those privileged to enter the spacious Cathedral were few compared to the thousands who from all sides pressed into the guarded approaches, anxious to catch even a glimpse of the ceremony which marked the close of this long and useful life.

Priests innumerable were there from all parts of the New England Province, and beyond; representatives of many religious orders, monsignori, bishops and archbishops from the Eastern and Western sections of the country participated in the solemn Mass of Requiem, which was celebrated by his Eminence, Cardinal Gibbons. In the congregation, the Gov-



CROSSING THE CATHEDRAL COURTYARD.

Reproduced through the courtesy of the Boston Globe.

he served, that the bishops of New England have learned from him the best way of establishing for the Church throughout New England its present secure place in an ordered society, with all its various race stocks, with its clashings of races and classes, which were far less numerous when the good prelate's long and beneficial career began.

"Too often in these latter days multiplication of executive duties, tasks of admini-

ernor of Massachusetts, Congressional representatives, City officials, men and women prominent in every walk of life touched elbows with the lowly poor, so many of whom had been confirmed through the hands of the venerable deceased.

The eulogy, delivered by his Grace, Archbishop O'Connell, now, by right of succession, spiritual ruler of this archdiocese, was a masterly appreciation of his predecessor's character. We quote some of its notable sentences:—

"The force which dominated his life was one idea, which with him was ever present, constantly abiding, and never dormant—he lived in the presence of God. Upon that single thought his whole life was reared. And out of the unity of that force was developed the trinity of virtues which animated every single action which he performed, namely, justice, charity, sincerity. And this triple force was visible in everything about him, and out of this tremendous powerhouse radiated all the complex energies which, reaching to the very ends of the last of his responsibilities, vitalized them with active and faithful result as lasting as it was thorough. . . .

"The dominant virtue of this triple ground-work of his character was his strong and immutable sense of justice. To each his due—that was the keynote of his whole makeup. And so strong was this sentiment of his that his very body breathed it out. He stood straight and walked erect. Rectitude was enthroned upon his brow. Neither fear nor favor could ever sway him from the perfectly straight line of most scrupulous equity, as he understood the relations of things. The rights of the humblest and lowliest were absolutely safe in his hands, and he would forfeit a friend, dear as friendship was to his loyal heart, rather than by a hair's breadth waver in his absolute respect of the sacred rights even of those who in justice had little right to consideration. . . .

"His charity he hid almost bashfully, for he sought no glory for himself. Nay, he seemed to resent almost gratitude. The world knew him as stately almost to coldness, but those who knew him only thus never really knew him at all. And he almost feared, it would seem, as if the traits which most kindled affection and attachment might ever be discovered. . . .

"He had in his charity a merciful tolerance that was like almost to God's. To those who could walk alone he proffered no help lest it might hurt their own sense of self-respect, but to the tottering and the fallen, like Christ Himself, he gave affectionate assistance with scarcely even a gentle reproof.

"I am convinced that he would have died rather than be guilty of the smallest duplicity. His opinion he never forced upon anyone who had the right to think otherwise, but what he said he meant without cavil or without quibbling. He was so direct both in mental vision and speech that he was almost obtuse to reading between lines or hinting between words. In his makeup there was the almost complete negation of anything and everything that even most remotely savored of sham or labored for effect. What was, was, and no artificiality could cover up for him the reality of things. And if anything in the world could arouse him to a momentary

feeling of resentment it was certainly deception. No weakness of humanity seemed ever to surprise him, except the cloaking of it. . . .

"As he was absolutely sincere with men, so was he sincerity itself in religion. His devotion was neither affected nor exaggerated. As he lived always in the presence of God, he put on no new mien nor attitude in his acts of worship. There was an added solemnity and concentration of attention—that was all. For the rest he remained his simple self which a life of austerity and retirement had moulded into a very model of priest and pontiff."

Again, then, we commend the soul of our late Archbishop, John Joseph Williams, to all our readers and in a special manner to those actually interested in the field afar, whose burdens have been made lighter by the consciousness of his practical interest in their sublime work for God.

We ask the prayers of all, too, for our new spiritual ruler, the Most Rev. Wm. H. O'Connell, whose devotion to the world-wide advancement of the Church has already been proved.

May God have mercy on the soul of our departed Archbishop, and strengthen him who is now our chief shepherd to lead the flock to a still higher plane of Catholic life—to be a light to the "revelation of the Gentiles and the glory of Israel."

* * *

IF there were no other reason for Catholics of the United States to become interested in Foreign Missions, a very important one could be found in the generous and whole-souled effort which the Protestant bodies of this country are making in other lands to preach the Gospel as they see it. We do not refer to the stimulus of Protestant example, which is certainly to be commended, but to the difficulties which heretical missionaries consciously or unconsciously place in the paths of our own.

Through Protestant activity, opportunities are presented to natives, e. g. in China, to learn English, to secure a secular education for little or nothing, and to advance their material interests. These inducements cannot fail to attract many natives before the Catholic missionary can secure even a hearing. Then frequently the stock calumnies which have been served up in this country until our own fair-minded non-Catholics were nauseated, are still used on the foreign mission field, not by all, but, we regret to say, by too many American Protestant missionaries. Thus our own countrymen are preventing and sometimes undoing the labors of Catholic missionaries. It seems but just that we should counteract this influence by giving better support to the men and women who represent us in the foreign field,

as, we may add, by encouraging here at home, every movement that aims to correct the misconceptions of Protestants in their attitude toward the Church.

* * *

THE Bishops of Japan realize today the need of English speaking and we may add of American priests in the Island Empire. Bishop Chatron asks pertinently:

"Why cannot the United States have a seminary for foreign missions? If you had, American missionaries, their letters and accounts of their labors, would keep alive the sacred fire and result in immense good. There must certainly be vocations in the States, for you have many zealous priests. I see here and in China and Corea hordes of Protestant missionaries who teach the natives many errors. The antidote to this poison exists in America. Then why not send us missionaries? The work is waiting for them. I have given over three million Nipponese to the Spanish Dominicans. There are still ten millions to be instructed. Do you Americans wish to have them? It depends upon you. The work is often disappointing and seems to yield little return, it is true. But we ourselves must serve the Divine Master, and the good American priests, with their ardor, their language, their resources, would accomplish much in the cultivation of the field, however arid it may appear."

* * *

Americans as we are, we cannot be indifferent to the necessities of our own land,—to the blacks of the South-land, to the Indians of the West, to the hundreds and thousands who live in the scattered districts of our states and territories, and of our insular possessions. But as CATHOLICS shall we do nothing to promote the universality of the faith we love among the nations that still sit in darkness?

Thoughts From Modern Martyrs

BY

JAMES ANTHONY WALSH, M. A.P.

This dainty volume contains selected thoughts from the letters of three young martyr-priests, former students at the Paris Seminary for Foreign Missions.

JUST DE BRETENIÈRES.
THÉOPHANE VÉNARD.
HENRY DORIE.

The book has 120 pp., printed in new Century type, on India tint paper. It is illustrated with photogravures of the three martyrs and is exquisitely bound in cloth or leather. Price, postpaid, in Cloth, 75 cents; in Leather, \$1.00.

Catholic Foreign Mission Bureau
62 Union Park St., Boston

IN THE HOMES OF MARTYRS.

III.

A DAY IN ST. LOUP.

IT was settled that we should go to St. Loup on Thursday to visit the Vénard home. The three young seminarian brothers could be spared from the farm that day, their father's horse likewise, and horses, you know, are scarce among the country curés in France. The "bonne" too, good servant that she was, could rest after her exhausting efforts and new experiences; and the manuscripts in the desk of dear Father Eusebius would not be hurt if left to gather a few specks of dust.

So not long after the appointed hour I heard the rumble of wheels followed by the click of the gate-latch, and going down into the garden I found Valentine and Alfred ready for the excursion and waiting for the lord of the parish to give a signal for departure. Fr. Eusebius, who was finishing *little hours* on his favorite path, soon appeared in the faded cassock,—his guest still clung to the black one—fresh cincture, pressed bib with bead-edges, and a very respectable hat. With a few parting instructions to the *bonne*, and some more to his brother Henry,—“*allons!*” he almost shouted, and in a trice we were clambering into a springless, un-named vehicle of questionable age, which no one but a bloused peasant or some misguided visitor would occupy without an accident insurance policy,—or even with one.

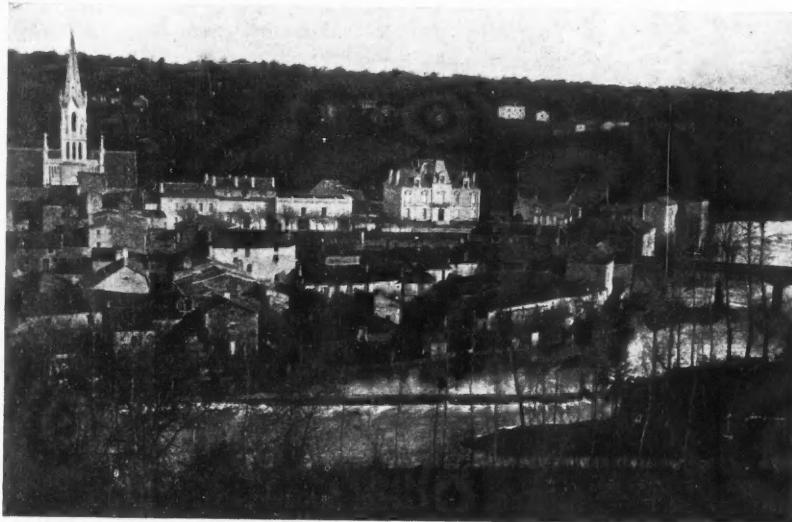
Basil had the reins, and when all five were settled, each more or less comfortably according to the number in the seat beside him, our theologian driver gave a peculiar chirp followed by a low whistle and the animal moved on in stately triumph. During several exciting moments, with Kebis barking and the curé getting settled, we were kept busy returning the salutations of the villagers who seemed to be under the impression that the American was going for good. No such luck was in store for them.

It did not take long to get away from the clustered homes of Assais, out into the houseless plains of the campagne, over which the good horse, with his pointed collar dancing above a well-combed mane, jogged along leisurely enough, headed towards St. Loup. The distance was not long; an automobile would have covered it in fifteen minutes—barring accidents—but modern means of locomotion do not trouble this section of France. The sun was fairly high when we reached the summit of a long graded road,

and came in full view of St. Loup, nestling in a gentle vale below us, the church at its very heart, with graceful spire and sun-lit cross pointing proudly to the eternal home of the young martyr whose birth-chamber it shadowed. St. Loup-Sur Thouet! The silver stream was running through the town below us, “sweet and clear like our Thouet,” as Théophane had written from Paris to Eusebius. A little *berger*, driving a few sheep, passed us in the road, and as I thought of Théophane, I was tempted to photograph the boy but Eusebius was already impatient to hitch the horse and settle down to a quiet visit; so the young shepherd lost my sympathy, which he never suspected, and my gift, which perhaps would have hurt more than helped him. Every step

I was anxious to enter at once, but M. le Curé of St. Loup must first be visited. He was expecting Fr. Eusebius and the stranger; and the young seminarians were anxiously awaited by their brother who resided with his family in the town. The formalities of the occasion were scrupulously observed—salutations from M. le Curé of St. Loup to all, and a visit to the church with proper praise for its fine appearance and latest improvements. Then we crossed the street to the “*maison paternelle*.”

The house still belongs to the Vénard family, which means that Eusebius is its proprietor. From the kind reception we received at the hands of the present tenant I concluded that my host was an easy “land-lord,” and the lack of modern improvements,



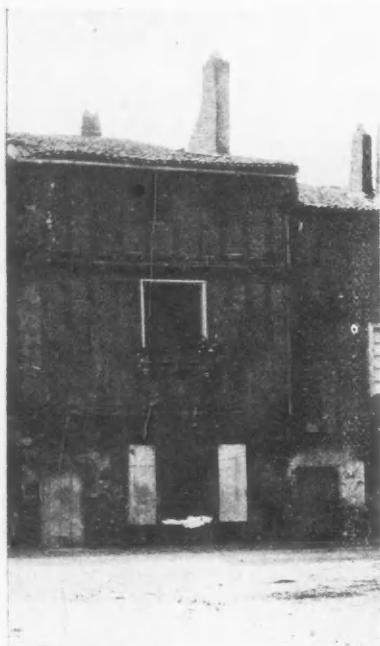
ST. LOUP - SUR THOUET.

was interesting now as we passed the homes of the townspeople, over the narrow streets which time and time again had echoed the martyr's footsteps. Leaving the castle on our right, we turned into a street lined with houses, and just as we reached the church, which was set back a few rods from the thoroughfare, Fr. Eusebius gave the familiar “*voilà*,” following it with the words, “*la maison paternelle*,” and turning, I noticed, directly opposite the church, a plastered house, relieved by timber, with overhanging eaves and high-built chimney, one home among several in a row, distinguished by a simple slab, nailed over the solitary window of the second floor, and bearing the inscription:

Here Was Born
Jean T. Vénard
Nov. 21, 1829
Martyred in Tonquin, Feb. 2, 1861

with the accumulation of ancient inconveniences, made me suspect that the occupant was hardly a fussy tenant. Under the stone lintel we passed, through the dark passage-way, out into the garden where Théophane and Mélanie had spent long happy hours nursing the tender plants which blossomed for our Lord's tabernacle and our Lady's shrine. As he stood by the well, Eusebius pointed here and there to special bushes which Théophane had set out in his vacation days, and to others which Mélanie had nurtured. Here while little Eusebius played alone the elder brother and sister had often conversed about their vocations, and I thought of Mélanie, when Théophane had left her, stealing out here in the shade of the evening to read and re-read her brother's precious letters full of love and hope of fervor and confidence.

"Oh if you did but know how my poor old head works when I am all alone, and can't sleep for thinking! How happy I should be in a quiet country parish with my Mélanie! I would guide the good people to try and save their souls, and you would have care of the church; and together we would labor for God, and talk of him and His Mother, and of all those we have loved and lost. But one thought troubles me in the midst of these castles in the air. All this is very good and very pleasant certainly; but when it comes to the point, what is the Priesthood? Is it not the entire detachment from all worldly goods—a complete abandonment of all temporal interests? To be a Priest, one should be a Saint. To guide others, one must first learn to guide oneself. Then should not the life of a good Priest be one of continual sacrifice, self-immolation, and mortification of all kinds? How in the world



THE VÉNARD HOME.

should I ever have the courage to embrace such a life,—I, who am so little advanced in the paths of virtue, or of penance?

"These are my thoughts, darling sister, and they always come back to the same."

We returned into the house. It seemed dark and poorly lighted, perhaps because Mélanie and Théophane were no longer there,—Mélanie, whom Théophane seemed so often to see, "going lightly about the house, singing softly as was her wont, doing things for her father and the children and everybody." I glanced into the living room, at the fireside, where in the course of the trying fortnight preceding Théophane's departure, the family was wont to gather, when there would often be a dead silence, the father content with pressing his son's hand, not trusting himself to speak.

Eusebius was a chubby little fellow then but old enough to realize the sacredness of those hours and to recall vividly how Théophane would cheer them all and excite his boyish imagination with droll stories or with accounts of the countries which he was soon to visit. Here Mélanie lingered each night after the others to get the last kiss, the last word, and the firm pressure of the hand that silently told the deep affection of her brother's heart. Here on the memorable eve of departure, when the tried father and Henry, and little Eusebius had gone to bed, Théophane and Mélanie kept the long vigil until day broke after a night all too short for the interchange of thought and holy promises between these children of Christ; and both crossed the street to lay their resolutions at the tabernacle door, and to welcome into their souls Him in whom they are united forever. Ten years later Théophane found sweet consolation in the remembrance of that vigil. "It was with you, dearest Mélanie," he wrote, "that I passed the solemn night which was our last meeting on earth and which we spent in a conversation so full of intimate thoughts and feelings of sympathy and holy hope that it reminded me of the farewell of St. Benedict and St. Scholastica. It is only fair that in the last hour, your brother should think of you and send you a few final words of love and never-dying remembrance."

In the room in which I was then standing, the last dinner had been taken, after which the family, together with their pastor recited the rosary, then read a chapter from the "Imitation," and said the evening prayers which Théophane alone had the courage to lead. As he finished, Eusebius tells us, he threw himself at his father's feet to receive his blessing, and knelt for the final blessing of the beloved curé. Henry had gone out to see if the carriage was ready; Eusebius, sobbing as if his little heart would break, threw himself into his brother's arms, reluctant to lose his hold. Mélanie, kissing him and crying "Only once more," fell back almost fainting, and the father in silent grief leaned on the old priest for support. With a last embrace Théophane saluted his half-unconscious sister and rushed to the carriage. Henry alone was witness to what followed when the tension of grief was loosed. Théophane burying his face in his hands cried bitterly and uncontrollably to relieve the poor heart which had borne the awful ordeal so bravely.

These memories were enough. Fr. Eusebius let me look for a moment

into the birth-chamber which had also witnessed the early death of their good mother. We passed out again into the street, over to the presbytery where the curé was ready to greet us with a kindly welcome to his hospitable board. The parishioners of St. Loup, the diocesan news, the coming retreat at Poitiers, the Chamber of Deputies, the outlook for the persecuted Church, American customs and Catholic progress in the United States,—all of these and several other subjects made a lively accompaniment to the substantial repast provided by our host, in the course of which M. le Curé of Assais did not fail to quietly call the attention of M. le Curé of St. Loup to the manner in which they take bread with butter in America. And the stranger was not less amused when from time to time his host's right arm found its way into a huge deep basket conveniently placed at his side and brought out a loaf of bread almost the width of the table.

At the close we passed into the shade of the garden and in a few moments were joined by our companions who, fresh from their own dinner, were waiting to escort us to Bel-Air, the scene of Théophane's call to the apostolate and to martyrdom.

+ + LETTERS.

Since our last issue letters have been received from the following missionaries:—

Rev. H. J. Westropp, S. J.,	Pine Ridge, So. Dakota
Rev. William Fraser,	Wenchow, China
Rev. J. M. Fraser,	Ning-po, China
Rev. M. Jacquet,	Sendai, Japan
Rev. J. Daffrennes,	Sendai, Japan
Rev. C. Bourdin,	Canton, China
Bishop Merel,	Canton, China
Bishop Berlioz,	Hakodate, Japan
Bishop Frederick Rooker,	Jaro, Philippine Islands
Rev. M. A. Fourquet,	Canton, China
Rev. T. Matthews,	Uganda, Africa
Rev. J. Biermans,	Uganda, Africa
Rev. E. Dunn,	Borneo
Rev. H. Heyden,	Borneo
Rev. Al Hopfgartner,	Borneo
Rev. L. Boulanger,	Paris, France
Rev. J. Bertrand,	Gotemba, Japan
Rev. M. Sauret,	Chikugo, Japan
Rev. F. Lemaire,	Japan
Rev. A. M. Roussel,	Tokio, Japan
Rev. Claudio Ferrand,	Tokio, Japan
Rev. J. Aelen,	Madras, India
Very Rev. F. Henry,	Mill Hill, London, England
Bishop Chatron,	Osaka, Japan
Mother Paul,	Uganda, Africa
Sister Xavier,	Ning-po, China
Sister Theophile,	Sendai, Japan

+ +

Practise your French by reading "Un Martyr de Futuna," the interesting life of Pierre Chanel, S. M. (Blessed), first martyr of Oceanica.

AMERICAN MAIL.

"I have read the latest number of 'THE FIELD AFAR' and it is simply splendid. If it can be gotten into the homes of the people it must do immeasurable good. Its tone is so thoroughly apostolic that no one can read it without feeling the fire kindled in his own heart. God will bless your newest work. I must try somehow to get some subscribers."

A Boston Priest.

"I congratulate you upon the excellent make up of the 'FIELD AFAR'. It is very interesting and bound, in my estimation, to create a new interest among our people for those brave missionaries who have left everything for those unfortunate people who knew not God. In the near future, you will hear from me again in reference to collections I am making for their benefit."

N. A. C.

Boston.

"What that welcome little visitor 'THE FIELD AFAR', has been to us, I cannot tell. Each reading seems to impress more deeply the duty we owe to God for doing all that is possible to spread the Faith, which He, in His mercy, has given to us. It is our earnest desire that God may be pleased to call the Sisters of Mercy to labor for the souls of those poor children in foreign lands who are yet in darkness."

From the Sisters in Oldtown, Me.

"Received today your excellent 'FIELD AFAR.' I have read it all through; it interests me exceedingly. My sincere congratulations. I see that you picked up some news from Les Missions d'Afrique. Many thanks, you are doing excellent work. Be sure that in a few years the 'FIELD AFAR' will have raised up a legion of good valiant missionaries from the American soil."

From Fr. Forbes in Quebec.

"I have received your charming little volume of 'Thoughts from Modern Martyrs,' and congratulate you on the happy thought that prompted your bringing out the story of the martyrs in this fashion, which is doubly attractive in that it is easily read and at the same time suggestive of continuous reading." —Dr. Heuser.

"Will you kindly send me a copy of 'Thoughts from Modern Martyrs', leather binding. I received one for an Easter gift and have found it beautiful; I really could not part with it. I use it as a devotional book, something like the 'Following', to pick up and read where one opens. You are

always sure to find a thought suited to the present moment, or to use as a meditation. I have a friend, who, seeing mine, was carried away with it also and now wants one for herself. What a world of good is thus done by such works as these,—making known what generous souls are willing to do for Christ and His cause."

Roxbury, Mass.

La Salette College,
Hartford, Conn.,

Dear Reverend Father,

Would you please inscribe me as one of the subscribers to "THE FIELD AFAR", which you had the kindness to send me and which is always read with great interest, and also to the "Catholic Missions".

Forward me also a copy of "The Life of Just de Bretenieres" by Rev. J. Dunn, and one of "An American Missionary in Alaska" by a Priest of St. Sulpice. Add a copy of "Un Martyr de Futuna". I look for the day when this last book will be translated into English for I am sure that its reading will be as delightful as that of "A Modern Martyr" and "Thoughts from Modern Martyrs", the reading of which more than pleased our students here.

Yours very sincerely in Christ,
Rev. E. Replat, M. S.,
Director.

* * *

FOREIGN MAIL.

From Africa.

"Please thank the benefactor who makes it possible for me to receive the 'FIELD AFAR.' I will read it with the liveliest interest, and even if I have to turn the leaves of my dictionary, the 'FIELD AFAR' will do me a great service in perfecting my knowledge of the English language."

Fr. Bauzin.

Dahomey.

Nsambya, Kampala,
Uganda, B. E. Africa,

Dear Father Walsh,

I am greatly indebted to you for two copies of "THE FIELD AFAR," and for your kindness in putting my name down, in charity, on the subscribers' list. I need scarcely say how I shall look forward to future copies, that I may get from them sympathy and inspiration such as the two copies received have afforded me.

Perhaps we, who are actually in the field afar chosen for us by God's holy will, have a deeper appreciation than home-readers can have, of the meaning and purpose of your work for foreign missions. For until I came and

saw, I did not realize nor understand the extent and privations of the work, and of the workers in, for instance, such a mission as this one in Uganda. But my experience puts new color on all I read of missionaries in other lands foreign to America, and their fidelity and zeal is truly inspiring. Thanks be to God, a new light from the East seems to be spreading broadly over America, and when American Catholics see their duty they will not be slow to respond. We cannot be wholly blamed for not knowing because, until recently, little was said and less printed about foreign missions. Let us hope that such torches as "THE FIELD AFAR" and "Catholic Missions" may enkindle and quicken ardent zeal for the extension of God's holy Church; that every state in the Union may have its representatives in some portion of the fields so long untended.

It is sweet indeed to see our natives coming daily to the May devotions held every evening in our Blessed Mother's honor. If the hymns have all that is discordant and harsh in their rendition, it is all the more inspiring to hear with what gusto they proclaim her praises in words which they understand and give attention to. We made up a very fine shrine for May, with a large paper figure of Our Blessed Mother all draped with blue and white. We have not a statue of any kind in the Nsambya church, so it is a surprise and a joy to our people to have even a temporary altar for May. Please God, better times for our mission are not far distant. Recommending our work to the prayers and alms of your promoters, and begging your blessing for this community,

Your grateful servant in Christ,
Mother Mary Paul.

From India.

"I am most grateful for 'THE FIELD AFAR' you are so kindly sending me. It is not only interesting reading but its illustrations are remarkably well produced, in fact the picture of my Alma Mater (July number) is so nice that I have cut it out to put up on my wall. Here in this part of India the American Baptists are especially strong, and their inexhaustible resources from America have given them a strong footing. Conversion among caste people has become almost impossible. It is only the grace of Almighty God which brings now and again a single family to our religion; but among the non-caste people work is more fruitful. They are as a rule

very poor. Last month I received a visit from a family living ten miles away. The man told me that he was baptized thirty years ago and had left his village, but had now returned and wanted to marry his daughter to a heathen relative who wished to become a Catholic. The boy was therefore left behind to be instructed. I invited all his relatives to come and witness the solemnities of baptism and marriage. A whole crowd came, and what made me happy that day was the promise of two more families to become Catholics. Very often one Catholic family in a heathen village will bring many.

"Thanking you once more for all your kindness,

"Yours faithfully in Jesus Christ,
J. Fruytier."
Christianpet.

"I received the 'FIELD AFAR' this week. I was looking out for it as it gives me an hour of most interesting and stirring reading. It takes the place of an hour's recreation. I was reading it when a petition came from a village of forty households some six miles from here for instruction in our holy religion. I was happy and sad at the same time as I really do not see my way to undertake more than I already have at present; but perhaps another priest will take them up. If not I shall do it and trust in Providence, strong in the certainty that God will not desert His own work. I enclose a few stamps and hope to send you some Indian curios this month. We are all doing well. The orphans now number 41; the change in the children, brought about by the Sisters, is remarkable. I am very happy to tell you that Fr. K. whom you mentioned in the 'FIELD AFAR' has been completely restored to health and is coming out to India again in December. He was lying dangerously sick here last year and I administered the last Sacraments to him. The Sisters nursed him day and night. What a blessing that his young life has been spared! I am busy building a small chapel in a native village of new Christians. You can imagine how happy and proud these people are with a small brick building in the midst of their thatched huts. With best wishes for the success of your labors and kindest regards,

"Yours very sincerely in Christ,
A. Merkes,"
Guntur, Br. India.

"I have received the second copy of the FIELD AFAR you kindly sent me. Many thanks for sending the same; I want to be a subscriber at once. Poor

as I am I daresay I can afford still to pay a half dollar a year. The paper is worth more than double the price—beautifully edited with interesting pictures, and the contents speak to the heart of every missionary. Need I say that we missionaries are glad when we see that people at home do take an interest in our struggles. Every success to your paper. May it increase in the United States interest in missionary work!

"If you look at my initials it may strike you that they are the same as those on page 3, column 2 of the second issue of the 'FIELD AFAR.' How in the world did that letter travel so far? Yes it is I who have to build that church. 'Providence will have to help me' I wrote, and Providence has helped me. Still three months are left, and although the greater part is finished, a good deal of work remains. Some time ago I read your paper, 'The Foreign Missions and their Needs.' I subscribe to all your remarks about the missionary life. I, too, do believe that many Catholics have too hazy an idea of missionary work. They hear about so many converts; they read about our successes, and so they think that the whole world will be Catholic in a short time. But they don't realize our struggles, they don't know what an amount of work and money it costs, especially to make of these baptized heathens good practising Catholics. May your magazine help them in giving a clear idea of our arduous but at the same time, hopeful work!

"As regards your remark about India in that paper, certainly I think our church is doing fairly well. But are we making any remarkable advance? I won't affirm it; I won't deny it, though I would be inclined to say that here in some countries in the South we are doing well. Yesterday I came back from visiting some villages. I baptized during that trip 20 heathen adults and children. I could have baptized more, but I postponed it that they might learn better their catechism and prayers. In my headquarters, (where I have to build that church) I have about 800 Christians,—in all, 1600 scattered over 10 villages. Last year I took charge of this mission. Before leaving, my predecessor baptized 250 heathen. But we are satisfied with the poor pariahs, though I have to agree that the country will never become Catholic until we get the higher caste too. I should like to read 'Thoughts from Modern Martyrs'. Though there is here for the present no chance of becoming a martyr, it may be useful for us in discouraging moments we have

A Modern Martyr

is now in its
Fourth Thousand

These letters of Theophane Venard have brought comfort and light to many a soul. They are a household treasure. The book has been perfected in the latest edition and the large sale has enabled us to reduce the price to ninety cents; postpaid, \$1.00.

"Thoughts from Modern Martyrs" in leather binding, postpaid... \$1.00

OTHER BOOKS.

These books are illustrated, bound in cloth, and are sent postpaid on receipt of price.

Thoughts from Modern Martyrs,....	\$.75
An American Missionary (Fr. Judge)	1.00
Just de Bretenieres	1.00
Un Martyr de Futuna (Pierre Charnel) in French	1.15
A Mission Indian75
First Martyrs of the Holy Childhood	1.00

PAMPHLETS.

The following publications, in paper, can be obtained at the following prices, free of postage.

Chinese Wayside Tales	5c.
The Mission Field of the XIX. Century	5c.
English Catholics and the Foreign Missions	5c.
A Sister of Charity in China	10c.
A Martyr of Japan	5c.
St. Francis Xavier	5c.
A Visit to the Gotemba Leper Asylum	5c.
More Chinese Tales (Alice Dease)	5c.
Holiness of the Church in the XIX. Century	5c.
Some Martyrs of Corea	5c.
The Catholic Church in Japan	5c.
Letters of Théophane Venard	5c.

THE FIELD AFAR.

Single copies	50c. a year
Five copies to same address at	45c. a year
Ten copies "	40c. a year
Twenty-five copies "	35c. a year
Fifty copies "	30c. a year
100 or more copies "	25c. a year

ADDRESS

The Catholic Foreign Mission Bureau
62 UNION PARK STREET,
BOSTON, MASS.

sometimes. Send me this book in cloth (otherwise it is too expensive for me.) If you will kindly write me how much I owe you for subscription, books and postage, I will send you the amount per money-order. If you can find a benefactor as on page 15 of THE FIELD AFAR I shall feel very much pleased. Dear Father remember my mission in your prayers and if ever you can help my mission in a temporary way I shall be most grateful. Wishing you every success in your labors, I am,

"Yours sincerely in Christ,
"J. AELEN.
"Nutmur, Tenali, Br. India."

PIERRE CHANEL.

Under the title "Un Martyr de Futuna," the interesting story of Pierre Chanel may be read in French and within a year it will probably be issued in English. The French life has been illustrated by the Editor of THE FIELD AFAR who visited the Chanel home last summer and met the surviving relatives of the martyr.



PIERRE CHANEL, S. M. (BLESSED).

PIERRE CHANEL, the first martyr of Oceanica, came from La Potiere, a little village about twenty-five miles northeast of Lyons, in France, in the parish of Cuet. After a course of preparatory studies under the direction of the good pastor of Cras, not far from Cuet, he attended the diocesan college at Meximeux where the present Archbishop of St. Paul received part of his early training. The Superior at Meximeux in the time of Pierre Chanel was Father Loras, who later came to the United States and died here, Bishop of Dubuque, Iowa.

Pierre Chanel, even in his student days, was known for his tender and generous heart. His piety was solid and his love for the Blessed Virgin was especially marked.

His one ambition was to be a priest, and enthused by reading the Annals of the Propagation of the Faith, he desired to devote his life to the conversion of people who had never heard of Christ.

In 1823 he entered the Seminary of Brou, near Bourg. Here he was ordained in the beautiful Church which all students of architecture know so

well, on the 15th of July, 1827. He went back to Cras to celebrate his first mass in the church of his old teacher, the good Curé; and at Cras, to-day, on the dining-room wall, there is an announcement of the young priest's "Nuptial Banquet."

Father Chanel remained at Cras for one year as an assistant, and, despite his repeated efforts to go to the foreign missions, was appointed pastor of a parish of eight hundred souls. The teaching of Calvin and the shocking unrest of the Revolution had wrought sad havoc among these people. The men had nearly all lost their faith; children were growing up untaught and the young were given up to vice. The zeal of Father Chanel was so effective that in a short time the parish was a model. He then asked his bishop again to let him go to the foreign missions and this time, being successful, he entered the Society of Mary which had just been formed. In 1836, when Oceanica was confided to this Society, Fr. Chanel volunteered for the mission and to his great joy was accepted.

A bishop, four priests and two lay-brothers made up the little band of pioneers. They arrived at Futuna, the mission allotted to Father Chanel, on the 7th of November, 1837, after travelling 15,000 miles. Futuna comprised two islands, Futuna proper,—an island six miles by eighteen,—and the island of Alofi. The population was about 1,000. Cannibalism had reduced the number of inhabitants, so much so that Alofi is even now a desert, covered with human bones, the result of the earlier orgies of cannibals from the larger island. The worship of these people was a terror offered to evil gods whose whole business was to injure mankind. They lived on fish, yams and the fruit of the bread-tree. It can be easily understood that Father Chanel's difficulties were many. A missionary, Fr. Epalle, later a bishop and martyr, who visited Fr. Chanel and whose photograph has already appeared in THE FIELD AFAR, thus described the priest's hut at Futuna:

"The floor was made from stones gathered on the sea-shore; the trunk of a tree placed cross-wise served as a pillow during the night. Fr. Chanel's tattered clothes, his vestments, his few gardening tools, and hatchet,—later the instrument of his martyrdom,—these were the contents of his hut. What shall I say of its size? All I know is that when night came the missionaries had hardly room to lie down."

Amid such surroundings Pierre Chanel began his work. He had been received not as a missionary, but as a

student of the language. After he had mastered the tongue, however, he preached, not only here, but also in the neighboring island of Wallis. The conversion of Futuna was a difficult undertaking because of two factions mutually hostile. Father Chanel succeeded in drawing a few to the truth, and his principal convert was the son of the King. The King, at first friendly, gradually began to distrust, then to hate the European and when he learned that his own son had embraced the faith, his fury knew no bounds, and the death of Father Chanel was then only a question of time.

On the 28th of April, 1841, a crowd of natives surrounded the missionary's little establishment. Fr. Chanel was working in the garden. Pretending that they came to get some medicine, the natives lured him into his hut, and there one of the number struck him violently with a club. As the priest uttered his last words, "It is well," another whom he had often befriended, drove a lance into his body, caught up a hatchet, sprang at his victim and split his skull. (This hatchet is today in the museum of the Propagation of the Faith Society at Lyons, France.)

After Fr. Chanel's death, the axiom, "The blood of the martyrs is the seed of Christians," was again realized; the whole island became converted within a few years and today has two churches for the worshippers.

In 1854, the remains of Fr. Chanel were brought to Lyons. Since the dispersion of the Marists in the present persecution, the precious relics have been carefully concealed.

Pierre Chanel was beatified the 7th of November, 1889.

* * *

JUST as an appeal for the Philippines is being sent out by the National branch of the Society for the Propagation of the Faith, a message has been received announcing the sudden death of Bishop Rooker, the first American bishop of Jaro.

Bishop Rooker was a native of New York, and was ordained at Rome in 1888. He was sent to the Philippines as Bishop of Jaro in 1903, and had charge of the most needy diocese in the archipelago.

The Mill Hill Seminary (England) sent to his aid last year eight priests, whose passage money was supplied by the S. P. F. in the United States.

Eight more young apostles are almost ready to depart, and money will be gladly forwarded to meet the necessary expenses of outfit and travel, which will amount to almost six hundred dollars apiece.

**Send "The Field Afar"
to a Friend**

NEWS FROM THE MISSIONS.

China.

ADULT baptisms in one year, 2,790; add 8,900 pagan babes baptized when dying. This is the record of one district in China—that of Canton.



Every morning in the cathedral of Canton two or three hundred people assist, not at one mass only, but at all that are celebrated; and with such modesty and piety and recollection that they are the edification of all.



Fr. Fourquet, the rector of the cathedral in Canton, is forming native teachers, men and women, for the Catholic schools. He writes of a class of young women, that they are advancing rapidly in knowledge and piety. Some are already capable enough to take a class of little ones.



A missionary writing from China says: "If I were to visit America and the British Isles, it would not be to get money, but men. One English-speaking missionary is worth more than thousands of dollars to China." He adds that he wants these missionaries not so much for their language as for their influence.



U. S. Possessions.

THE communities working in the Philippines now are the Mill Hill Fathers, the Redemptorists, German Capuchins, and the Belgium Missionaries of Scheut.



A new Prefecture Apostolic of the Marian Island, which formerly belonged to the extensive diocese of Cebu, has been erected. The Prefecture has been entrusted to the German Capuchins.



Rev. Father H. Giese, pastor of Constance, Neb., has obtained the permission of Bishop Scannell to go to the Philippines, where he will become affiliated with the archdiocese of Manila. Father Giese has been anxious to devote himself to religious work among the Filipinos, but it was only upon Archbishop Hart's special request that Bishop Scannell consented to allow him to go.

From Porto Rico our correspondent, Fr. Lindner, a Redemptorist well known in Boston, writes that Bishop Jones, recently consecrated, is working hard to better conditions in the island. The parish schools in charge of the Redemptorists are doing well, with an attendance of almost one thousand children. At Mayaguez, the centre of the Redemptorist mission, "there are many more children than this number," Fr. Lindner writes; "some go to the four public schools, a small number to the three Protestant schools, and many more to no schools at all. We announced special instruction for these children, so as to prepare them for confirmation, but not one hundred responded. We cannot reach them unless we get them into our Catholic schools."



Japan.

**Hakodate—Fire—60,000 Homeless—
Berlioz.**

THIS cable dispatch came to Boston on the 28th of August. On the same day a similar message was sent to France, to which was added:

Mission Annihilated—Ask Help.

Poor Bishop Berlioz! He had just returned to his struggling diocese, bringing with him from Europe and America the result of a few collections and some offerings,—quite inadequate to meet his many needs, yet something towards them. And now he sees his former work ruined in a single day. Certainly God tries His saints.

Those who know the Bishop of Hakodate are well aware that he will not be found wanting in this trial; but some of us who read these lines may be in a position to answer his cry of distress. Even as they were being written a gentleman called at the Diocesan office to leave \$10.00 for the good Bishop, an account of whose loss he had read in one of the daily papers.

Only a few weeks before the above message was received, Bishop Berlioz had written the following lines:

"This year, thank God, our harvest of baptisms will be a little more abundant than last and this is due in part to the famine which brought out the admirable qualities of my dear Vicar-General, Fr. Jacquet.

"Those whom he helped have learned that religion alone is capable of inspiring such devotion and self-sacrifice. In two villages particularly there are more than 100 catechumens who are preparing with fervor to receive the Sacraments.

"If we had even 12 Mass intentions a month everybody would be satisfied. During the month of July I was enabled to give eight to each, through the kindness of a

priest in New York and one in Chicago. Of course there is also the great question of buildings and urgent repairs. There is no question of pretentious establishments or of anything not absolutely necessary. We stretch forth our hands for our daily bread, and for a modest structure in wood with paper windows.

"After our retreat, I will have to visit all our communities to give confirmation and to communicate the Holy Father's blessing. I have yet to know where I shall find the expenses of the journey but God will provide."



SINCE our last issue the Emperor of Japan has sent a special Ambassador to Rome in acknowledgement of the mission of the present Archbishop of Boston as papal envoy to the Island Empire.

Here are the words of our Holy Father to the Japanese Ambassador:

"We thank you cordially for the sentiments to which you have given utterance in your own name, and we heartily reciprocate them. Since you feel that you have been honored in having been chosen for this mission by his Majesty the Emperor of Japan, We are glad to offer you Our congratulations on the esteem you enjoy with the Emperor and his Government. While We receive with the utmost satisfaction the letter of which you are the bearer, We beg you to convey to the august Emperor Our gratitude not only for the reception he accorded Our Envoy, but also, and far more, for the protection which he and his government bestow on the Catholic missionaries throughout his vast empire. For this favor shown to Our children and which We regard as done to Ourselves, We wish to express Our gratitude and Our sincere good wishes that Providence may for long years grant all prosperity to the august Sovereign of Japan, for his own glory and for the welfare of his subjects."

NOTES AND COMMENTS

THE Xaverian Brothers have just opened a preparatory College at Danvers, Mass., for boarding or day students. We wish these zealous disciples of St. Francis Xavier every success.



The followers of Don Bosco, whose good works have extended from Italy into many lands, have received from Rome the joyful tidings that their founder, who has already been declared "Venerable," may before long be beatified. The Cause of Beatification has been recently introduced.



Ten new subscriptions will bring to you "A Modern Martyr,"—now in its fourth edition. This book contains the charming letters of Theophane Venard, who was martyred in Tonquin, February 2, 1861.

Alice Dease of England has recently issued under the auspices of the Catholic Truth Society a delightful little pamphlet entitled "Other Chinese Wayside Tales." Those who have read Lady Herbert's collection of Wayside Tales will welcome this announcement. We recommend the pamphlet along with others mentioned elsewhere in the *Bureau* list.

* *

"The Missions of California" is an illustrated account of the early missions in California, Texas, Arizona, New Mexico and Lower California. The writer, Mr. Jesse S. Hildrup, though not a Catholic, writes with deep appreciation of our zealous and self-sacrificing missionaries. The book has thirty full-page illustrations and sells for one dollar.

* *

A correspondent who is especially interested in work for lepers calls the attention of our readers to the Damien Magazine which is devoted to Catholic Missions in the Hawaiian Islands; to the life of Father Damien by Father Trauel, S. S. C. C., and to a volume entitled "Leprosy and the Charity of the Church" by Fr. Mulhane who writes of lepers in various parts of the world.

* *

What is everybody's business is nobody's business. If the people cannot believe unless they are taught, and if they cannot be taught without a teacher, neither will they develop the apostolic spirit without being made acquainted with the missionary efforts of the Church and without a solicitor to point out at once their opportunities and their obligations, and to show how wonderfully instrumental they can be in seconding the wishes of Him who has said: "Go, teach all nations!"

* *

A worthy type of the missionary spirit as exemplified in the life of a Catholic woman may be studied in the "Life and Times of the Venerable Margaret Bourgeoys," by Margaret Mary Drummond. Mlle. Bourgeoys left her native country, France, to help the work of the Church in America and later founded the Congregation of Notre Dame in Montreal. This book sells for \$1.00; postage 10 cents.

* *

Father Forbes, the genial Superior of the White Fathers in Quebec, writes that he is about to receive ten new postulants. These young men have finished their college courses in various institutions of learning throughout Canada, and while living

under Fr. Forbes's spiritual direction, will attend Laval Seminary. In a few years they will depart for Africa, where they will receive the final preparation for their apostolic labors, in the heart of that vast continent. Five young apostles left this house for Africa, Sept. 7.

* *

That the parochial and convent schools are awaking to the idea of Catholic missions is evident by the increasing remittances and more frequent request for instruction. No sign of the times is more gratifying than this, because the child of today will be the apostle of tomorrow.

To develop the missionary spirit in this country so as to provide for our own more needy dioceses and for heathen peoples in foreign lands, we must train the young hearts about us.

* *

Madame de Paillot, an active member of the work for Departing Students, in Paris, died recently. Though interested in every form of charity, Madame de Paillot gave most of her spare time towards securing and directing co-laborers to whom she communicated her enthusiasm for the missions. She formed many new centres of this beautiful work, at Bar-Sur-Aube, Nancy, and other cities. Mme. de Paillot died in Belgium, whither she had followed her daughter, a Carmelite nun, exiled from France with her community.

* *

A report from Berlin, published Sept. 5th in the American daily papers, states that Dr. Koch has found a remedy for the dreaded sleeping sickness. If true, this will mean the salvation of Central Africa, possibly in both senses of the word. Many attempts have been made before by European scientists. A medical mission from Portugal failed in 1901. In 1902-3 Dr. Brumpton of Paris travelled from the Nile to the Atlantic and gathered considerable information. The Royal Society of London was also interested and a mission went out from Liverpool in 1905. Last year, Dr. Koch, who had already visited Uganda in 1905, returned, accompanied by several bacteriologists, and began to treat the natives, having 1200 under direction at one time. The King of Belgium has aided the work considerably, and Catholic missionaries have spent and are still expending their strength and their meagre resources to aid these poor sufferers, for whom hope seems now to dawn.

[The writer of the following communication is a distinguished layman in England who is active in all that concerns the interests of the Church.]

To the Editor of the "FIELD AFAR."

Rev. dear Father,

At a recent meeting of the Society for the Propagation of the Faith held in London I was greatly interested in seeing a copy of "THE FIELD AFAR." I note in its pages that the Church in the United States is now taking an active part in the foreign missions, more especially in the missions in the East. There are in India, China and Japan, 750,000,000 men, (half the whole human race) and of these some 2,000,000 only are Catholics. The labors of our missionaries in these countries are beyond praise and the blood of the martyrs has been shed in abundance, but the efforts made hitherto for calling these great nations into the Church are utterly inadequate in extent to cope with the gigantic work in any time, at least that we can think of. The East is being opened up,—a great change is coming over it as a result principally of the recent war between Russia and Japan, and the fields are white for the harvest. The non-Catholic sects are active; it is fully time that the Church put forth her strength in order to fulfil her divine mission in these regions.

When in Rome last year I took an interest in presenting to the Propaganda a memorial representing these facts and urging that the Holy Father might be incited to make an appeal to the Catholic world, setting forth the facts and asking that the means might be placed in his hands for a vast extension of the missions in India, China and Japan; to include, as a part of the scheme, a college in Rome for each of these nations for the education of a nucleus of native clergy as in the case of other nationalities. A sum of twenty millions of dollars was suggested and there is no question that if the Holy Father were to put forth such an appeal from himself, the Catholic world would respond with enthusiasm. It is to be hoped that this project may be backed up in the press and elsewhere and the authorities in Rome encouraged to proceed with it. It has to be remembered that it is not in the Providence of God to convert the world by miracles; the work has to be accomplished by human effort. We in England have for many years now had a flourishing Foreign Missionary College with its missions in India, Borneo, New Zealand and Central Africa. They are not as numerous as we could wish but it has to be

borne in mind that English Catholics are a comparatively small body. It is to be hoped that the great Church of the United States will shortly be provided with a Foreign Missionary College of its own and on a scale commensurate with its resources.

Yours very sincerely,

ANGLIA.

* *

IN our last issue we promised to give a schedule of the work accomplished by a Catholic Mission Class organized last year at one of our Women's Colleges in Massachusetts.

The president of the class—one of the instructors at Smith College, Northampton, the educational institution referred to, writes:

"Our meetings varied in length from a half to one whole hour and were held on Friday evenings. As the courses of study here leave little time for outside occupations, as president I prepared, as a rule, the subject for the evening and a general discussion followed in which questions were asked that elicited additional information.

The following topics were treated:

1. The Society for the Propagation of the Faith.
2. Mill Hill Seminary for Foreign Missions—Cardinal Vaughan's work.
3. The "Missions Étrangères" at Paris.
4. Brief sketches of the Missions in China, Indo-China, Japan, India, Africa, Oceanica and of work for Negroes in the United States. In preparation for each of these sketches some of the students gave short talks on the geography and the economic and religious conditions of the places mentioned.

5. Dr. William Thornton Parker, a convert who lived for some time on an Indian Reservation in the United States, addressed the class on the "American Indian and Catholic Missions."

6. A résumé of the life of Théophane Vénard as contained in the volume entitled "A Modern Martyr."

7. Fr. Damien's work among the lepers with Robert Louis Stevenson's defence of his character.

8. An illustrated public lecture on the preparation and labors of Catholic Missionaries was given in Chemistry Hall by the Boston Diocesan Director of the Society for the Propagation of the Faith. This lecture was attended by the class and by many non-Catholics including several of the professors.

"The class contained a list of 48 names with a good average attendance of about 25.

"Photographs and prints loaned from the Boston office were circulated at every meeting, and on several occasions we were so fortunate as to have letters written from the missions under discussion.

"Our aim last year was to get an idea of the vastness of Catholic Mission work and of its character, thus inspiring the girls to use both head

and heart for the great cause.

"This coming year we hope to concentrate our attention on special missions and by this means get closer to the work, which for every good reason should claim the attention of all thinking Catholics.

MARY J. ROGERS."

* *

OUR CATHOLIC CHINAMEN.

IT was towards midnight on the eve of our late Archbishop's funeral. In the great Cathedral, on either side of the catafalque, the watchers had taken their places, and the people who all day long had been coming in an apparently endless stream of thousands, still approached singly or in little groups to gaze for the last time on the face of their lost shepherd. A moment of silence was broken by the footsteps of a young man who passed slowly down the middle aisle, looked reverently upon the august countenance of the dead, and hastening to a near-by pew, knelt and blessed himself. He was a Chinaman, who, after the day's hard work, had come from his laundry to offer a prayer for his spiritual father.

The following morning, while prelates and priests were gathering and throngs of people were crowding the streets leading to the Cathedral, the door-bell of the rectory was gently rung and the same Chinaman entered to announce that in a wagon outside there was a floral tribute from him and his fellow-countrymen, all converts to the faith. It was a magnificent and costly emblem, standing fully six feet, carefully and artistically arranged and bearing this inscription printed in gold letters on a band of silk.

From the Chinese Catholics of Boston.

The tribute of generous affection was placed in the vestry and afterwards carried to the place of honor in the crypt. It attracted the attention of the visiting prelates, among others, of his Eminence, Cardinal Gibbons, who afterwards declared that no feature of the day's wonderful service impressed him more deeply than did this touching note of sympathy from the poor Chinese.

* *

NON-CATHOLIC testimony in favor of our missions is always interesting and, as a rule, extremely edifying. We must confess, however, that it seems somewhat strange, as Catholics, to be urged by an outsider to support our own worthy missionaries.

An American Missionary in Alaska

A most interesting account of the work of Rev. William H. Judge, S. J., by

A PRIEST OF ST. SUPLICE.

PRICE, POSTPAID, ONE DOLLAR.

*Catholic Foreign Mission Bureau
Union Park Street, Boston, Mass.*

Here are two letters, both written from Japan by a non-Catholic young lady whose home is in this country.

"Since I came to Sendai I have had the opportunity of studying French with the Sisters of St. Paul who have a convent in this city. It seems odd to come to Japan to study French, doesn't it? But Japanese is impossible, at least for one of my caliber and I decided to improve my time with French. So I have become acquainted with the Sisters and have grown to love them very dearly, especially my teacher. I am always glad when I may help them in any way. Of course you know that the Sisters are cut off from their usual support in France, and even by practising the strictest economy they will find it very hard to live without help from outside. They are doing a splendid work here and it would seem a shame for such opportunities to be lost for want of funds. *Sœur Théophile* says the French people as a rule are not interested in Japanese missions because they are so far away and she thinks perhaps there may be some Americans who would be glad to contribute to the work. Do you know of anyone who would take up the subject and open correspondence with the Sisters (in French as they do not speak English)? I wish you knew *Sœur Théophile*. She is very dear and my best friend here. There are many American missionaries here but none for whom I feel the same congeniality as for *Ma Sœur*. Of course you know and understand the self-sacrifice involved in such a life here in Japan, among these people who have come never expecting to see their native land again or to have a vacation from their labors. I am sure you would admire and love them as I do."

This letter was answered by the Catholic friend who received it and brought the following reply which throws some light on the work of these good nuns:

My dear M—,

Ma Sœur Théophile and I were delighted to get your letter and the Superior has been very happy to think that perhaps she will get some help from America. Their hospital work here in Sendai is considered by all the best of the kind done in the North. A missionary of the Reformed Church told me that they had established a fine reputation by their ability to cure the dreadful eye diseases which are a curse on the little children. Oh, if you could only see these poor babies with the awful sores on their heads and around their eyes! Our settlement children are clean beside them. *Ma Sœur Marie* works in the hospital all day long and is so tired in the afternoon that I often feel very sorry for her. She cannot rest even on Sundays. When I return perhaps we can publish a little article in the Catholic paper about the building and the work."

OUR YOUNG APOSTLES.

MY DEAR APOSTLES: In another part of the FIELD AFAR you will read with sorrow about the death of him who was the Chief Apostle of this diocese—one who loved every young apostle and who for sixty-two years worked that they might know and love God. It was during our late Archbishop's life, while he was Vicar General of Boston, that the great event happened, which is commemorated in Japan by the feast of the "Finding of the Christians." Before telling you the meaning of that feast Fr. Ignatius asks all his young apostles to say at least one Hail Mary for the dead Chief, Archbishop Williams, and another for his successor, that God may bless both abundantly.

You may recall, my dear apostles, what was told you last month—that Christianity was introduced into Japan by St. Francis Xavier in 1549. One story goes—that on a boat running between China and Japan, amidst the great bulk of merchandise a few pages from a Catholic periodical, published by the Jesuits in China, were found. Some points of the Catholic faith were explained therein. One of the readers became so interested and so convinced of the truth that he went to China to investigate. There he found St. Francis and induced him to go to Japan to bring its people the knowledge of the true God. Well, St. Francis went, labored for a year or more, and, when he departed, left missionaries behind to carry on the great work. From 1549 to 1643 Christianity grew wonderfully. From 1643 until 1858 or thereabouts the Catholics were persecuted, and during that time no missionary could step foot on the island. Some priests, who had been sent by the Pope when Commodore Perry opened Japan to commerce in 1854, taking advantage of the treaties, entered the country. In 1865, a church, dedicated to the twenty-six martyrs who had been put to death in 1597, was erected at Nagasaki. Bear in mind, my dear apostles, that the Church had been persecuted for more than two centuries, and then, you—as Fr. Ignatius was—will be surprised to learn that within a month after the erection of this last church, thousands of Japanese presented themselves to the missionaries, gave them a warm welcome and declared themselves Christians. How could that be? No missionary had been among them for two hundred years or more. No Mass had been said, no sermon delivered, no instruction given, no sacra-

ments administered. God, my dear apostles, is kind and merciful to earnest and simple souls. On investigation it was found that during all those years, families had recited certain prayers, had administered the Sacrament of Baptism, as their ancestors were taught to do, and had preserved some Christian books and emblems.

How did they preserve the pictures, you ask? Well, they sometimes built shrines in which they placed the Cross, or pictures of the Blessed Virgin or

anese priests, 124 sisters, and 269 native helpers. In 1865 there were two churches, today there 145. Oh my dear apostles, do your best to fill more churches with zealous followers of Christ.

+ +

Tsai Fou is only two years old, and he lives at an orphan asylum conducted by some good Sisters of Charity in China. The little chap likes sweetmeats—what child does not?—and he knows where they can be bought.



A RECEPTION TO BISHOP MEREL, CANTON, CHINA.

other Saints, locked the door, and then placed a warning that they were not to be opened. Just think, my dear apostles, for more than 200 years without a priest the faith had been handed along from family to family, and this in a country tyrannized over by a government the most despotic and most hostile to the Christian religion. Wasn't that wonderful? Maybe the missionaries were not pleased! The heart of the beloved Pope Pius IX. was so touched that he ordered a feast to be celebrated always in Japan, under the name of the "Finding of the Christians."

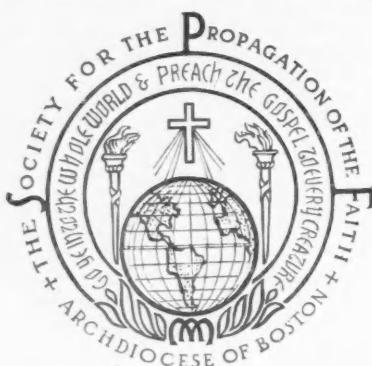
Are not the descendants of these people worth working for? Do you not think yourselves privileged to do something for them? Just go to work and do it and do it now, not tomorrow or the next day, but go out now and continue your work tomorrow, and the next day. As apostles, help Jesus Christ to find an entrance into the souls of the many pagans of that land. There are now 60,000 Catholics in Japan out of a population of 50 to 55,000,000, 119 priests, 33 Jap-

"Every day," writes the Sister in charge of Tsai Fou, "we give the babies a special lunch at 9 A. M. and at 3 P. M. One afternoon the hour struck—I quite forgot the time and Tsai Fou did not hesitate to come and ask for money to buy the cakes which I had failed to give him. I told him to wait until I finished what I was doing. A moment later I heard a little voice behind me and turning, saw baby on his knees before the statue of the Blessed Virgin. His little hands were outstretched and he was begging for cake-money. When he noticed me, he interrupted his prayers and said in a chiding voice, 'If you don't give me money I know the Blessed Virgin will.'"

FR. IGNATIUS.

AT the close of the opium war in 1842, the whole Protestant missionary force consisted of but 20 foreign missionaries, and there were six Chinese converts. There are now 3,833 foreign missionaries. One hundred years of Protestant mission effort for China, sixty of these actually conducted on Chinese soil with an enrollment of 200,000 native Protestants out of 430,000,000 non-Christians, is the statistical summary of the Chinese missions.

+ +



"Gather up the fragments that remain lest they be lost."—JOHN vi., 12.

REV. JAMES ANTHONY WALSH, M. A.,
Director in the Archdiocese of Boston,
62 UNION PARK STREET, - BOSTON, MASS.

ARCHBISHOP WILLIAMS was a Perpetual Member, and will always share in the prayers, merits and sacrifices of the missionaries assisted by the society. We ask our members to offer special prayers for his soul, and to apply to him some of the many indulgences which they are privileged to gain.

* * *

TWO priests of the Archdiocese, recently deceased, the Rev. Thomas E. and the Rev. David J. Power, brothers, have both been enrolled on the list of Perpetual Members. Father J. M. Doran of Hudson has secured for his lately departed mother the same privilege.

* * *

THE list of benefactors from outside dioceses grows steadily, as a knowledge of Catholic foreign missions spreads through the medium of the printed word. We hope that the day will come when each diocese will be provided with its own Director, whose active interest will attract a far greater number than can be reached or drawn by the stranger.

* * *

THE apportionment of the funds of the Society for the Propagation of the Faith is entrusted to two councils, composed of ecclesiastics and laymen distinguished for devotedness and experience in administration. No doubt all claims submitted to them are carefully considered, and the distribution of moneys impartially made. But we venture to suggest that such an organization should have an official whose duty it would be to learn, by personal visitation, as far as it could be done, the condition and prospects

of the various missions applying for help.—Ave Maria. A good idea, we admit.

* * *

"I AM hoping to have you come down sometime to explain to our Indians the work in which you are engaged. I think they would be willing to help and I know their mite would bring God's blessing on the settlement."

So writes the zealous pastor of Eastport, who serves so faithfully the poor Indians of Pleasant Point. He knows full well that it is the poor who appreciate best the struggles of Catholic missionaries, and are most willing to respond according to their means.

* * *

OUR late Archbishop's interest in the Society for the Propagation of the Faith was expressed, shortly after his death, in the following paragraphs published in the Boston Daily Globe:

"The charity of the late archbishop of Boston was not confined to his diocese. As the bishop of Providence remarked of him in his eulogy last Sunday, 'The sympathy of Archbishop Williams was worldwide.'

"Within the last few years the archdiocese of Boston has reached first place and kept among the highest of all the dioceses in the world contributing to the society for the Propagation of the Faith, the great and universal organization for missionary effort in the Roman Catholic church.

"Boston is a name that is known today in every continent, even in the most remote dioceses, and the clerks at station A of the Boston postoffice have had many a lesson in geography, and in foreign languages, while sorting the extensive foreign mail for the unpretentious offices at 62 Union Park street, directly opposite the episcopal residence.

"Archbishop Williams will always be looked upon as the first archbishop or bishop in this country to systematically organize his diocese for missionary work. Within his memory the church in Boston had applied for and received aid from other countries, principally from France, and he was glad when the time came to do for others what had been done for his people in days gone by. He urged his priests to introduce the idea of foreign missions to their people, and to impress upon them the need of practical support.

"To carry out his wish in that most effective way, he appointed a priest for this special work, who, by visiting the parishes and addressing the congregations and writing occasional articles on the work, would bring home the necessary knowledge of Catholic missions, which, when once known, always attract sympathy. Even unprejudiced non-catholics give frequent testimony to the heroism and self-denial of the priests, brothers and nuns who are laboring today to spread the Catholic faith in remote regions.

"Archbishop Williams was a warm admirer of the fine type of missionary which the Catholic church moulds. He was always glad to have this ideal kept before

his priests and people and laid special emphasis on the need of interesting the students of his seminary, who hold regular conferences on this topic in the life of the church. Last January, *The Field Afar*, a special missionary periodical edited for the archdiocese of Boston, made its appearance and has already attracted wide notice.

"It is not too much to say that Boston whose present archbishop's name is so prominently identified with the church in Japan, and under whose late spiritual ruler, so deep an interest in missions has been awakened, stands today one of the most powerful supports of Pius X in his labors for the evangelization of the world. The name of Archbishop Williams deserves to be always mentioned in connection with the now progressing among the Catholics in this country.

* * *

IN drawing a legacy in favor of the Society for the Propagation of the Faith it is quite sufficient ordinarily to mention, with the amount, the legal title which is simply—The Society for the Propagation of the Faith. We find a model, however, in that of the late Catherine Esip:

"I give, devise and bequeath the sum of seven hundred (700) dollars, to the Roman Catholic Society known as 'The Society for the Propagation of the Faith'; said sum to be paid by the hereinafter named executor, to that part of the society located in the Archdiocese of Boston, under the direction of the Rev. James Anthony Walsh, Diocesan Director, with headquarters at No. 75 Union Park Street, Boston, Mass., with the request that all the members living and dead of my family and the families of A. M. L. and Messrs. H. H. A. & C. may share in all the prayers and Masses offered up by this society for the benefit of all its members living and dead."

* * *

Your good prayers are asked for these deceased members of the Society:

Mrs Mary Sweeney	Julia Callaghan
Daniel B. Kelley	Jacinto Silva
Freeman P. Healey	Mrs. Rose Garvey
Daniel O'Brien	John Ryan
Julia Lyons	John Callahan
Mary Lyons	Patrick Callahan
Mary Furlong	Edward J. C. Smith
Mrs. Marg't Hartigar	John Leary
John Tims	Mr. O'Brien
Bridget McCarthy	Ellen Leary
John Harrington	William Hannon
Bridget Blake	Elizabeth Lomasney
Michael Killion	Margaret Doyle
Ellen J. Larkin	George Tate
Annie Donovan	Florence McKinnon
John M. Lynch	Patrick Murphy
Patrick O'Neil	Bernard Donnelly
Alexander Beaton	Mrs. Mary Fiske
Daniel Haley	Alice M. Landigan
John Delaney	John McCarthy
Mrs. Rose Doran	Joseph Cleve
Bridget Devaney	Clara Cleve
Francisco Machado	Mrs. Edward Crowley
Christian Vierra	Mrs. Ph'pe Gandreau
Thomas Prady	Margaret M. Burke
Manuel F. Borge	Joseph Morgan
Joseph Borge	Hanora Daley
Joseph Silva	William Fitzgerald
Frances Katon	Mary Gallagher
Josephine Louran	Daniel Shea
Mary E. Terra	Edward Gavagan
Joaquin Balcomb	Mrs. Ellen Finarty
Joseph F. Martin	Patrick O'Neil
Joseph F. Martin	Jr. Catherine Twohig
Luzia Silva	Michael Spillane
Kate Sheehan	Mrs. B. Hestin
Manuel C. Grace	Mary E. Green
Manuel Veator	Mrs. Kath. Blake
Mary R. Corinal	Michael Cox
Joseph Ferry	Mrs. Ella M. Desmond
Georgianna Arvilla	Agnes Carey
F. Vierra de Bem	Mrs. C. Gilbride
Joseph F. Leal	Mr. F. M. Courier

THE RESPONSE.

KIND words for the "FIELD AFAR" are encouraging, but when accompanied by subscriptions they are sustaining and doubly welcome.

* *

Since our last issue good lists have been received from various parishes in Boston proper, Roxbury, Hyde Park, Norwood, Lynn, Northampton, Beverly, Manchester, Somerville, Atlantic, Walpole,—all in Massachusetts, and from Maine, New Hampshire, New York State, Ohio, California and New Brunswick.

* *

A community of Sisters in the neighborhood of Boston has sent to the Diocesan Office a box of exquisitely embroidered religious articles and a gift of ten dollars for the good work of Foreign Missions. May God bless these nuns who out of their little have given so much to bring to others the knowledge and faith which they possess!

* *

The enclosure of one dollar with the request for one subscription bothers us. Perhaps it should not. We wish, however, to be on the safe side, and we respectfully ask benefactors who remit any amount exceeding fifty cents, to state what should be done with the balance. Shall we apply it to a continued subscription, or to some missionary, or to the spread of the work?

* *

Some ardent friends of THE FIELD AFAR have already sent us more than fifty subscriptions each. Several of our secretaries have also furnished excellent lists and a large number of individual subscribers have interested their friends.

* *

A priest in the Springfield diocese wishes to receive ten copies regularly, and is anxious to place these where the paper will find constant friends.

* *

Bishop Tierney of Hartford, a constant friend of the cause, has sent a most generous donation, as his subscription to the FIELD AFAR; and several others have contributed varying sums for the express purpose of widening our circulation. These latter gifts enable us to forward sample copies to many, and to enroll as regular subscribers, the missionaries themselves, and poor students here at home, who through these columns, may find their call to the apostolate.

"I wonder," writes Sister Xavier from Ning-po, China, "if among your members of the Propagation of the Faith there are any in a position to help us dispose of our children's work? It would be a great charity, as our numbers increase, but not so the wherewithal to keep them. In our work-rooms, both inside and out, much embroidery and lace work is done, the former on satin woven by the boys. The embroidery is oriental and we have also copies of old Italian or Spanish embroidery or vestments. Many poor families—our former children and others—turn to us for help. This we give by employing them to embroider, a work for which they show great taste. They are thus able to keep themselves and their families



A LITTLE "BUNCH" FROM NING-PO.

from what would otherwise be great misery; but on us devolves the necessity of finding a steady sale for these goods. As our outside work-room is a work of faith propagation and preservation, the former for pagan children, the latter for our young Christian girls, who are often in great danger, this would be a most worthy object for the zeal and charity of some of your members who may be in business.

"This last week three new little pagan girls have come to learn embroidery in the work-room. Two are not betrothed so we hope to be able to win them over to the faith. They see their Christian companions pray over their work and learn much Christian doctrine and by degrees the light of the true faith breaks upon them. One young pagan girl, who has been with us most of the year, not only wishes to become a Christian, but remains at her own wish unbetrothed as she clings to the hope of preserving her virginity and devoting herself to the service of God. The enclosed relic (of Blessed Perboyre) will remind you of your friends in China, who will pray

The Field Afar

aims to be high in quality and low in price. Each annual subscription of fifty cents is a distinct help, and every name is a welcome addition to our lists.

If you are already a subscriber, and feel that these pages are helping you to realize more fully the mission of the Church, and the sacrifices of present-day apostles, extend this influence to others—at least to one.

much that the year may bring you many graces and blessings."

NOTE:—An invoice of laces arrived, a few days ago at the Diocesan office of the Propagation of the Faith. They came from Sister Xavier in Ning-po, China, and are the work of the pupils under her charge. These laces are principally trimmings, daintily and artistically wrought, and are now on exhibition and for sale. It is especially desired that some regular purchaser can be found for them. The prices are considered most reasonable.

* *

"A Franciscan Spoke from the Hub," now in Buffalo, sends us one dollar for the missions—China preferred—and wishes "perfect success" to the FIELD AFAR.

The loyalty of this good Bostonian is exceeded only by his humility.—*Quis es tu?*

* *

Who will help us to add *three thousand names* to our subscription list before January, 1908?

Our S. P. F. promoters now run into the thousands and, while some, we know, are not in a position to actually secure subscribers, all who have seen the FIELD AFAR will certainly be willing to speak for it the kindly word of introduction to their members and to others who, through these columns, may become interested in the worldwide work.

Here is evidence of good will, from one, a young man in Lawrence:—

"I read the "Life of Théophane Vénard" and am now reading it again. I feel as though I could read it forever. O, Father, what a glorious thing it is to be a missionary! Do they persecute the Church in Tonquin now?"

"You will think I am very slow in getting only two subscriptions, but I have more promised if I can get them. Hoping that you will remember me in your prayers, I beg to remain,

A PROMOTER."

MISSION INCIDENTS.

Father Trilles, a Holy Ghost father in Africa, one day reproached a chief for his extortions as a sorcerer. The burly negro winked, struck his belt heavily and said, "Have you seen the bottom of my stomach?" The Father answered emphatically in the negative. "Well it is pierced," said the chief, bursting into laughter, "and it takes much to fill it. A client," he added, "is like a hen; the better it is plucked, the better it is."

† *

Bishop Aelen of Mill Hill, describing a journey by boat to one of his distant missions in India says that there is no landing for native passengers. The craft gets conveniently near and the native who wishes to get on or off must be ready to jump and have his baggage thrown after him. At one point two women managed to leap to the bank somewhat awkwardly, but in safety. "Some baggage was thrown after them," says Bishop Aelen, "but one of them cried out: 'My little girl—my little girl!' A moment later I saw the babe lying quite unharmed on the bank, where some helpful boat-hand had thrown it, just in the nick of time."

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